614 wife always remains a stranger to her husband's clan and keeps her own totem.

596 614 The umutware w'urugo rwa se is only slightly important and this word is seldom used. More important is the umutware w'urugo rwa bo (lit., of them), also called umutware w'umulyango, who has command both of his rugo and the umulyango.

614 The umulyango is a social entity without any political value. Thus Rwabutogo, chief of the umulyango of the Abega, owns only the province of East Buganza. In matters of family and cattle he commands Rwagatakara, who in tum commands Rwabusisi, chief of Buliza and South Buganza.

614 689 425 The umutware w'umulyango exercises a paternal jurisdiction over all the members of his group. If they disobey him seriously he can drive them out and seize their cattle (indemano, inkazibiti) except for the animals they have received as a gift from the king (ingabane) (1). However, it is the Mwami who has the right of

1. Cf. Property, Ownership of Cattle, p. 42.

[166] eviction. In addition, if the king sees that an injustice has been committed, he authorizes the one who has been the victim to settle elsewhere so as to remove himself from the jurisdiction of the chief of the umulyango, without however ceasing to belong to the clan. If the Mwami asks the umulundo (2) from the chief of the umulyango,

2. That is to say, lit., "wishes to see the cattle of his cattle." He takes only one or two animals.

the latter can in turn claim some inyiturano (3) from his family. On

3. Cf. Property, Ownership of Cattle, p. 43.

the other hand, the chief of the umulyango can show his favor to those of his relatives with whom he is satisfied by giving them some ingabane.

563 of the ubugaragu contract, can be integrated into the Ruanda society (1). But if a Mututsi of Urundi settles in Ruanda with his

1. There are also Banyarwanda Bahutu who go and settle in Urundi.

abagaragu, although he is the equal of the Batutsi of that country, he and his household are nevertheless considered as foreigners (2).

●[166]

2. These migrations are caused by the desire to escape personal vengeance following the accusation of murder, a sentence of banishment pronounced by the king of Urundi, or difficulties encountered by a client in his relations with his patron.

727 567 In the past, at the time of the wars, the vanquished who were taken prisoner were killed, while the women and the boys and girls were carried off to slavery. A Mututsi could [85] even marry a woman prisoner if she were of noble origin; the children held their father's status. But as a rule he gave her in marriage to one of his clients; the children of such a marriage continued to belong to the master's household, but their descendants were free and thus became Banyarwanda.

567 A slave might even marry a Mututsi woman. It was thus that the Mwami Rwabugiri, who had captured a young man called Rusera Muhima, later gave him his own daughter in marriage and made him a present of the subdistrict of Rugarama in Bunyambiriri.

2. Royal Power

643 173 The Mwami (king) has supreme authority in Ruanda. We have seen that all the traditions ascribe a divine origin to his power. The annalists of the Royal Court (abatshurabgenge) attribute to the present Mwami Mutara Rudahigwa, thirty-nine ancestors who, with the exception of the first, Nkuba, who remained in heaven, have all ruled over Ruanda (1).

1. Many names have certainly been omitted from this list. Assuming that

423 are least fortunate or most enterprising get together to sell or exchange
[311] their plots and go to the edge of the forest to buy a piece of land or to develop the one they owned there.

From then on, the clan to which they belong includes an additional village.

As in Europe the sale and lease of fields and banana groves is made in the presence of witnesses. Land boundaries are marked with stones and other conventional signs.

A felled tree, a displaced stone, some ground which has been broken in a neighbor's field over the dividing line, such things cause frequent litigations that give rise to disunity within families and among tribes over long periods of time.

361 The Munyarwanda /sing. of Banyarwanda/ remains attached to his native village, to his plot of land. He does not feel the need to move elsewhere, to change his domicile, as do the Blacks settled east and west of Tanganyika.

[134] Ruanda soil is richer by far and sustains numerous and varied crops.

245 In addition to the banana grove, which is the most important part of his property, the Munyarwanda has begun to plant trees and to cultivate coffee, which brings in large profits to which he was not
[231] accustomed. Ownership of a small herd of cattle or sheep makes his home even dearer to him.

593 It may be said that his home life is more stable than in neighboring areas, and that he leaves it only rarely (1).

[166]

1. The Blacks, too, are familiar with nostalgia and home sickness. The fear of a vendetta or the attraction of large salaries may temporarily induce the natives to expatriate themselves. Sooner or later, however, they return to the cradle of their ancestors. The Banyarwanda cite characteristic instances of this.